TWO SERMONS PREACH'D,

On the Ninth of *September* 1683. (being the *THANKSGIVING-DAY*;)

AT

St. THOMAS *Hospital*, *in* SOUTHWARK.

By *William Hughes* Hospitaller there at that time.

Put them in mind——to obey Magistrates, Tit. 3. 1. *That Prayers and giving of Thanks be made—for Kings*, 1 Tim. 2. 1.

Sic bonam elegit vitam, ut etiam bonam non negligat famam. St. Aug. de Doctr. Christ. L. 4. c. 28. *Nobis enim vita nostra necessaria est, aliis fama nostra.* Id. de bono viduitat. c. 22.

TOGETHER WITH A

CANDID PLEA TO A CRUEL CHARGE.

By the same AUTHOR.

LONDON,

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TO THE READER.

OUR Lot *being cast into a very Inquisitive Age; it may not be amiss to gratifie the Curiosity thereof, by giving a short account, both* Why these plain Sermons come forth so late, *and* Why, *indeed,* at all. *As for the former enquiry, they were not made for the Press, but Pulpit; nor are they suited to the Critical Eyes of a Learned Kingdom; but to the heavier Ears of an Unlettered, small, and mean Auditory. Where having done their duty, a Writ of Ease was given them, and they were laid by to Rest in Peace amongst their Fellows. But then;* Why are they thus disturbed now; *is the other Question? You must know, their Author's Guilt (but in his very Youth, and betwixt 30 and 40 years ago) although repented of, and pardoned; and* Elsewhere *more at large, and with severity, by himself reflected on;* and all long since; *hath been now very* lately *(by information doubtless of true Doegs, who live in Israel, but are Edomites) with great*

Great unkindneſs, and hardeſt meaſure, in his opinion, reviv'd againſt him, to his dammage in Eſtate and Name, indicta cauſa. *And where the* Former *of them might poſſibly be diſpenſed with in ſilence; the* latter *yet is* better than precious Ointment *ſaith the* Preacher; *and* rather to be choſen than great riches, *in the* Wiſe mans *judgment. And therefore although* That *may be deſpaired of, as paſt all reparation; 'tis hoped that* This *may notwithſtanding find relief, by publiſhing of theſe Notes. He hath great reaſon to look upon himſelf as going off this Stage of Earth apace; and after the approving of his ſoul to God, he would be glad (he thinks, with innocency) to leave an* Honeſt Memory *behind him.* And he can never think, that open Diſloyalty, or Loyalty in Maſquerade onely, therewith conſiſtent. *Which Principle he could wiſh ſome* Church-Diſſenters *of his acquaintance would ſeriouſly think of, and heartily Eſpouſe; whoſe buſineſs 'tis (and in manifeſt proof of their own foul guilt too) malignantly to calumniate honeſt, though late* Conformiſts, *that aſſert it, as* Renegado's *and* Apoſtates. *As if the fear of ſuch folks clamour muſt cripple duty, and ſtifle truth! But, alas! where worldly Intereſt is Mens whole Religion; no marvel, if Hypocriſy* there *take any ſhape to ſerve that Idol; and Inſpire them with*

with Diana's Crafts-men's *Zeal againſt All ſuppoſed* to bring their craft in danger of being ſet at naught. *And if you ask what aileth them? And they dare to tell the reaſon, of their out-rage; it will be done in* Micah's *Words*, Ye take away my gods; and what have I more? *But if theſe Papers; which are ſome Months elder than the* Authors *Sufferings, and did exiſt when there were no jealouſies of ſuch a thing, but all preſumptions to the contrary; and which rebuke Rebellion, and Sedition, encouraging Loyalty and Obedience; prove not ſucceſsful to reclaim ſuch Deſperado's, or any others that wander from their duty; they may be uſeful notwithſtanding to confirm Good men therein: however, I nothing doubt, but that, with* common charity, *they will ſtop the mouth of, curſt Malevolence, and prove a* Pledge for the ſincerity of the Author. *Which, on the Inſtance of better Heads than his own, hath brought them thus into the World; and not, I truſt, without a Bleſſing with them.*

with Diana's Crafts-men's Zeal against All supposed to bring their craft in danger of being set at naught. And if you ask what aileth them? And they dare to tell the reason, of their outrage; it will be done in Micah's Words. Ye take away my gods; and what have I more? But if these Papers; which are some Months elder than the Authors Sufferings, and did exist when there were no jealousies of such a thing, but all presumptions to the contrary; and which rebuke Rebellion, and Sedition, encouraging Loyalty and Obedience; prove not successful to reclaim such Desperado's, or any others that wander from their duty; they may be useful notwithstanding to confirm Good men therein: however, I nothing doubt, but that, with common charity, they will stop the mouth of, curst Malevolence, and prove a Pledge for the sincerity of the Author. Which, on the Instance of better Heads than his own, hath brought them thus into the World; and not, I trust, without a Blessing with them.

Psal. XXI. 1.

The King shall joy in thy strength, O Lord! and in thy salvation how greatly shall he rejoyce?

THE Contents of this *Psalm*, plainly respect, the many Mercies and Deliverances God had vouchsafed to its Author *David*. And 'tis a *Psalm* of Praise, and Prayer; composed in the Churches Name, and for its Use, in the Publick Worship. Witness the Title; *To the Chief Musitian a Psalm of David.* For *David's Psalms*, and *others* also, were by Divine Appointment to be Sung with Musick in the Solemn Assemblies: as may be seen, 2 *Chron.* 7. 6. and 29. 25, 27, 28, 30. But there is a difference in the wording of them. Some *Psalms* run in the *Author's*; others, in the *Churches* Name: as the *Author*, or the *Church* may be more especially concern'd in the Thanksgiving, or Supplication, or both, therein contain'd. Out of many Examples, onely observe; That the Twenty third *Psalm* is wholly in the *Authors*; this Twenty first in the *Churches* Name. *There*, the *First* Person is altogether used: *Here*, the Third. In *that* the *Author* speaketh of himself; *The Lord is* my *Shepherd*; and *I shall not want*: And so on, to the End.

In *this* he maketh others to ſpeak of him. For Example; my Text is not, *I will joy in thy ſtrength: in thy Salvation, I will rejoyce.* But the *King* ſhall joy: and *He* ſhall rejoyce. God's Church and People; the *Iſraelites*, and *Davids* Subjects; they make this Addreſs to God on the Kings behalf.

To underſtand the meaning whereof, let us more particularly conſider, and explain the Words.

Words open'd.

[*The King,*] that is, *David*, thine Anointed, and our Soveraign; ſay the People of *Iſrael.*

[*Shall joy in thy ſtrength:*] *ſhall joy*, that is, in thy might, and power put forth, and exerciſed for his Protection and Defence in the many dangers he hath paſſed through.

[*And in thy Salvation,*] *viz.* In thy deliverance of him from his Enemies, and the Victory thou haſt given him over them.

[*How greatly ſhall he rejoyce!*] By *Joying* before, and *Rejoycing* here, meaning; That he ſhall *declare*, and *expreſs great joy, and gladneſs with thanks and praiſes unto God the Author of all his mercies and deliverances.* Wherein themſelves do alſo bear their part, making (as was before obſerved) this Triumphant acknowledgment on their Kings behalf, and for his Mercies.

All the difficulty remaining is, *Whether the King and his Subjects are to be underſtood, as praiſing God in this behaviour:* ſince that is not in termes expreſſed, and 'tis onely ſaid, *There ſhall be joy in Gods ſtrength*, and *rejoycing in his ſalvation*, by them.

But this is removed eaſily, by conſidering, that the plain meaning of the Phraſe, To *rejoyce in God*, or *in his Salvation*, is nothing elſe; That *with glad hearts to give him praiſe.* For *Pſal.* 97. 12. where 'tis ſaid, *Rejoyce in the Lord, the righteous.* If it be asked, How ſhall

that

shut be done? It follows in the next words, *Give thanks at the remembrance of his holiness.* But especially, and most plainly, *Psal.* 33. 1. 2. 'Tis written; *Rejoice in the Lord, O ye Righteous: for praise is comely for the upright.* Where you see, That rejoycing in the Lord is nothing else, than joyfully praising of him. So in the New Testament, When the Blessed *Virgin magnified the Lord, her Spirit rejoyced in God her Saviour*, Luke 1. 47. And to give no more instances, when our *Saviour rejoyced in spirit*, he giveth God thanks, saying; *I thank thee, O Father.*

And now the Words thus opened, plainly teach us this Lesson: That

A Kings Salvation doth both oblige Himself, and his People also, to the joyful praise of God, that gives it. Lesson.

The Church, you see, doth undertake, on both sides in my Text: and by her *words* and *practice* shews, That as the *Soveraign*, so the *Subjects* are alike engaged. And 'tis no marvel; since the Gospel plainly lays it as a Duty on all Christians, as to make earnest Supplications unto God for their Soveraigns welfare, safety, and happiness; so likewise to return most hearty thanksgiving, when such mercy is vouchsafed. St. *Paul* himself doth teach us this, as plain as words can speak it, in 1 *Tim.* 2. 1, 2. saying, *I exhort therefore, that first of all*: that is, as one of the chiefest duties lying on you: *supplications, prayers, intercessions*; meaning thereby, all manner and kind of petitions unto God, that Christians use on the behalf of themselves, or for their Brethren: and *giving of thanks* also; *be made for all men*: of what Profession, Order, Rank, or Quality soever they be: but it follows there, that in a more especial and particular manner,

this is to be done, *for Kings and all that are in Authority.* So that the Prayers and Praises of Christians are due apparently on the behalf of *Magistrates*, Supreme and subordinate likewise; *Kings, and all that are in Authority.* And the practice of this double duty, is not *onely* enforced by the Exhortation of the Holy Apostle; which might have abundantly suffic'd for the obligation; *I Exhort:* But there is a further Motive and Encouragement thereunto subjoyn'd, from the benefit and advantage likely to arise from thence unto our selves: it hath a tendency to our *leading of a quiet, and peaceable life in allgodliness, and honesty* also.

Now if Christians were bound in duty thus towards *Soveraigns* and *Superiors*, which were but *Heathens*; strangers to, and Enemies of the Gospel, (as was the Case when this was Written, and a great while after;) how much closer, and stronger is the Tye on *Us*; who by God's merciful Providence, enjoy a *Prince, that is, a Professed Christian, a Defender of the Faith, and a Protector of them that own it?*

Doubtless, as our continual Prayers should be poured forth for his Protection, and Prosperity: so when the Arm of God is made bare for his defence, and safety, our most Solemn Praises, are doubly due to the God of His, of Our, and All Salvation.

But that the important Duty of joyful Praising God, which we are engaged in *This Day*, may be discharged to the best advantage, my purpose is to lend you mine assistance (such as it is) in clearing these Four Propositions unto you, and concluding with some Practical Reflections on the whole.

The

The Propositions are

1. *All Salvation is from the Hand of God.* 4 Propositions.
2. *Gods Salvation useth to be exercised towards Kings, in an Especial manner.*
3. *Our present Soveraign is a signal Instance of the care God takes of Princes.*
4. *This is just occasion of His Majesties, and his Peoples great Joy, and Thankfulness unto God.*

On which, follow these Reflections.

The First *Proposition* is: *That all Salvation is from the hand of God.* And, methinks, my Text implyes plainly: The King shall joy in *Thy* strength O Lord: and in *Thy* salvation, &c. Not in *his own* Courage, or Conduct; nor in the Power and Policy, whereof *he* was the Master: nor in any thing else; though he wanted none of those accomplishments that were found in the Greatest Prince, and Bravest General of the World: but in the *strength of the Lord*, and in the *Salvation of God.* So, that whatsoever Dangers are escaped, whatsoever Evils are prevented, or removed; nay, whatsoever Good shall be obtained; though the most proper means that could be found, or thought on, or were in Nature, had been made use of; with all the advantages, that power, art, and industry could possibly improve them by; yet at the last, the success must be acknowledged entirely unto God: as *without whose hand there had been no help. Salvation belongeth unto the Lord, Psal.* 3. 8. And against his Claim, not Any, nor All the Creatures can set up any honest Title at all. *Strong holds*, and *places of defence* cannot preserve us from our 1. Propos.

Enemies

Enemies hands, much less, deliver us out of them. *Truly, in vain is salvation hoped for, from the hills, and from the multitude of Mountains*; as likely a refuge as they are: *truly, in the Lord our God is the Salvation of Israel, Jer.* 3. 23. *Horses* are a generous kind of Animals, both swift, and strong, and stout; those especially, that are bred up, prepared, and managed for the Wars. *Iron Chariots*, of old, were a great Terror to the Enemy, and a good security to those that had them. But yet *an horse is a vain thing to save a man*: *Psal.* 33. 17. And though *some trust in Chariots, and some in Horses*; the Royal *Psalmist* and his friends would not take that course: *but trust in the name of the Lord.* And what was the issue? *These were brought down, and fell*: but *these arose and stood upright*: *Psal.* 20. 7, 8.

But *Men* you'l say, out-do all other Creatures. And what great things have been done by them; the Great Ones especially: and with Great Armies under their Conduct? Yet, *vain is the help of man*, *Psal.* 60. 11. And we must not *put our trust in Princes*; *nor in the Son of Man*; whosoever he be: *in whom there is no help*, *Psal.* 146. 3. Nay, *no King*, himself, *is saved by the multitude of an Host*; *nor a mighty man by much strength*; *Psal.* 33. 16.

In short, the Holy Scriptures teach us; That no Design can prosper, how rationally soever it be laid: none Affair succeed, how likely soever it self to speed, and with whatsoever prudence and diligence it be managed; without the Lord. *Except the Lord build the house, they labour but in vain that build it. Except the Lord keep the City, the watchman waketh but in vain. 'Tis in vain* (without God) *to rise up early, sit up late, and eat the bread of sorrows*, *Psal.* 127. 1, 2. Our very Food cannot nourish, nor Sleep, refresh; nor Clothes warm,

warm, nor Medicines heal, nor any Endeavours profit us; unless God vouchsafe a blessing therewith to us. And when he intendeth any Relief to any of his Creatures; it shall be effected: although the means made use of shall, be *mean* indeed, and most *contemptible*; although *improper*, and *contrary* unto Humane Judgment; nay, though there be *none at all* in the case.

The holy Scriptures do abound with instances unto all these purposes: and 'tis needless to recite them; they are so generally known. Let me onely add, That the Almighty can at pleasure make the *very Eater to afford Meat*; and the *Destroyers themselves to become Saviors*. He that promised his people, that their *Exactors should be righteousness*, hath often saved them, by those very Hands that should have slain them. *Nothing is too hard for God*: and *all salvation belongs to him*. We need not go from home to seek Examples for the proof of this. Our late Domestick, and most Devilish Plots, give ample Testimony hereunto: wherein, the very Agents in the management of them, and that should have been so in the Execution also; do *by the wonderful hand of God* prove Instruments in the revealing, and disappointing of them. Which, as it beareth further witness to the Truth of Scriptures, That *safety is of the Lord*, *Prov.* 21. 31. So it engageth us to joyn this day with the Church, in the words of my Text; *The King shall joy in thy strength, O Lord*: and *in thy salvation how greatly shall he rejoyce!*

The rather to, For

The Second *Proposition*, which is; *God's salvation useth to be exercised in an especial manner towards Kings*. Or in other words; *Divine Providence taketh peculiar* 2. Propos.

care

care of Princes. Which seemeth also to be intimated in my Text: in that 'tis there so Emphatically said, *The King* shall joy in the strength of God; and *He* shall greatly rejoyce in God's Salvation: without the *Express* mention of his Subjects doing so: though *they* be tenderly concern'd therein; as before was hinted, and hereafter will be fully proved.

And certainly, if the *Fowles* of the Air, and the very *Flowers* of the Field, are not shut out from the care of God: If the *little Sparrows*, as our Saviour doth assure us, *Matth.* 10. are interessed in his Providence; Humane Affairs must claim undoubtedly a greater share therein, and more tender respect from thence. And therefore *Government of States, and Kingdoms*, without which, nothing but Confusions, and Desolations would be Mankind's dismal Portion; cannot but be admitted to have the highest interest in the same. And so at last, *Princes, and Chief Governors*, upon whose Fates; (that is, the Good, or Ill, befalling them,) the Publick and General Weal, or Woe dependeth, must be allowed to be the *Peculiar concern* of him, that Governeth all Things with Infinite Wisdom and Goodness.

But to put this past all doubt, there are Three Considerations that do offer their effectual service.

3 *Considerations.*
1. *The Station God setteth them in.*
2. *The Charge he lays on People concerning them.*
3. *His own very marvellous Actings for them.*

2. *Consid.* 1. The *Station God sets them in.* Kings are by him Ordain'd, not onely *Superior* unto others: but *Supream* over all their Peoples; to Rule and Govern them under *himself*, and in *his own* room and place. It is *by him Kings reign*, saith *Solomon*, *Prov.* 8. 15. *He sets them*

them up, ſaith *Daniel* 2. 21. Wherefore not a *Saul* onely; whom God particularly appointed to Rule his People *Iſrael*: but *Cyrus* alſo, an *Heathen* Prince, is honour'd by the Mouth of God himſelf, with that high Title, of being *God's Anointed*, *Iſa.* 45. 1. And in this matter there is great Harmony between the Goſpel, and the Law. St. *Paul* tells us, *The higher powers are God's Ordinance*, *Rom.* 13. 1, 2. And that they Rule as his Vice-gerents, Deputies, and Lieutenants: in his room and place, that is. For *ver.* 4. Tis ſaid, *He is the Miniſter of God.* Nay they are dignifyed ſo, as to be ſtyled *Gods*, of old; *Exod.* 22. 28. *Pſal.* 82. 1. That is, *Gods on earth*; as *Vice-roys to the God of Heaven and Earth*: and who, by his Commiſſion, are to keep good order in the World; by puniſhing Wickedneſs, and Vice; and encouraging Religion and Vertue among the Sons of Men. Wherefore, whatſoever injuries, and affronts ſhall be offer'd unto them, they do redound to God himſelf; whoſe Character they bear, and whoſe Perſon they repreſent. Doth it not ſtand to all reaſon then, that the Almighty ſhould own, abet, and be eſpecially concern'd for *his own Commiſſioners*; and in the Execution of the Truſt receiv'd from him? Can it be otherwiſe, than that his peculiar Providence ſhould be engaged for his *Higheſt Officer upon Earth*; who derives his Title from, and is an Immediate ſubſtitute to the Supreme in Heaven?

Do we not know, That Earthly Soveraigns will be careful for the greateſt ſafety, and beſt reſpect to thoſe, whom they depute to ſupply their place in Adminiſtring Juſtice to their Subjects? And will they not avenge indignities put upon thoſe Miniſters with ſeverity; becauſe they light upon Themſelves at laſt, by whom they are Authoriz'd? And who can doubt, but that the Supreme Governour of the Univerſe will take equal care

of Princes, that ſtand in the like relation unto him, and for like reaſon? We may be well aſſured of it. And ſhall be better by what follows.

2 *Conſid.* 2. *The Charge God lays on People concerning them.* If God commandeth us the *Higheſt Value*, *Greateſt Reſpect*, and *Utmoſt Service* to our Soveraigns; it muſt be neceſſarily admitted, That the Almighty hath moſt tender and eſpecial care for them. King *Davids* ſo ſtrict a charge to his General, and other Captains, concerning *Abſalom*, for the ſafety of him, and their kindneſs to him (2 *Sam.* 18.) makes it moſt manifeſt, how dear he was unto his Father, and what an Affectionate care he took of him. Thus an Indulgent Providence towards Princes cannot but be inferred; ſince we do find the Word of God ſo copious in the *New*, as well as *Old Teſtament*, for exacting ſuch true and high Devotion unto Kings: and this, as rooted in our *minds*; ſo profeſſed by our *Mouthes*; and atteſted to by our *Lives*.

1. *Our Mind.* To be particular; 1. It was from God that *Solomon* ſpake it, *Prov.* 24. 21. *My ſon, fear thou the Lord, and the King: and meddle not with them that are given to change.* A man would think upon firſt Hearing, that this Counſel were directed peculiarly to our times. But certain 'tis, that as 'twas not amiſs for any age; ſo it is very proper to the preſent Generation. And obſerve; the *Precept* ſerves to put our Minds into the fitteſt temper towards thoſe that are *Above us*, the Heavenly and the Earthly Soveraign: and that's of *Fear*. I knows This commonly coucheth under it all the Expreſſion of *Love* and *Duty*, and *Obedience*. But as I need not ſo I ſhall not *thus* conſider it *here*. Wee'l keep it therefore to its ſtricter, and moſt proper ſenſe, of Awe, and Reverence, Eſteem, and Veneration of the Mind unto its Object. So God is indeed to be firſt ſerved, as he beſt

beſt deſerveth. Firſt, we muſt *fear the Lord*, who is King of Kings: and *next*; the *King*; who is under him, and over us. The meaning is; the *Beſt opinion, and moſt worthy thoughts of Princes muſt be entertained by us.* The moſt fair conſtruction muſt be put on all their Counſels and Affairs, that they can poſſibly bear. And we may not dare to let looſe our Minds to other Methods. For then, adiew the fear and reverence that we owe them. The Holy Preacher means this very thing, when he forbids, to *Curſe the King*, ſo much *as in our thoughts. Eccleſ.* 10. 20. Every evil, and unworthy, and indecent Conception of him, is to be utterly baniſhed. But alas! have we not in the preſent Age too many *ſecret Shimei's*, at the leaſt? Whoſe pleaſure 'tis, to frame the worſt *Idea's* of their Governours, and their Actions in their own minds; and are then in travel to be deliver'd of them to their Neighbours on the firſt opportunity? Yet Holy Scriptures teach us no ſuch Doctrine; but the contrary. And as we have heard, what the *Precept* here inſtructs us in: ſo we ſhall find, the *Prohibition* added doth confirm it; *Meddle not with them that are given to change.* Whence we plainly learn; both, That *Irreverence towards a Soveraign hath a tendency to Subverſion of his Government*: and eſpecially; that, for *the preſervation of our due reſpect unto him, we ought to ſhun the Converſation of Diſſaffected Perſons to the Preſent Lawful Eſtabliſhment.* To be *given to change* is commendable in nothing, becauſe it argues want of Reaſon's Ballaſt; and betrays the levity of a fickle Mind: but is utterly to be condemn'd when it tends to a removal of what God hath Eſtabliſh'd. *Novelty*, 'tis true, is but too grateful unto Humane Nature. It was ſo in its Innocency. But the iſſue thereof was *horrible miſchief*! A deſire to change involv'd our Firſt Parents,

and all their Posterity in lamentable Woe. Hence it sprung up our degeneracy from that Primitive Purity, wherein we were made. And this great *Itch of Novelty* is not the least part of our Degeneracy. But what vast expences of Treasure and Lives, besides mens dearest Consciences, it hath put the World to, in the several States and Kingdoms thereof, I need not insist on. For who can forget to what a dismal Pass Three Realms of our own were thereby lately brought?

And much more doth it *therefore* concern *us*, to regard the good caution from Heaven; to have nothing to do with *Novelists*; *not to meddle with them that are given to change.* Of old, the *Good, and old way* went both together, *Jer.* 6. 16. To be sure, where God hath set up his Landmark, 'tis an horrible Trespass to attempt its plucking down. And *Kingship*, we hear, *is God's own Establishment.* If then we will *fear the Lord*; we must, next unto him, *fear the King likewise.* That is, maintain the greatest reverence, and best opinion of him in our Mind. And this is the first part of God's charge on People towards their Soveraigns: *to shew the peculiar care he taketh of them.*

2. *Mouthes.* The Second and next is, That our Mouth be managed suitable to our Mind. We must be always ready to *speak*, as well as *think*, the best of Princes. We may by no means dare to utter any thing reproachful of them. And this is also part of God's Charge upon us concerning them. For *Exod.* 22. 28. 'Tis Written, *Thou shalt not revile the Gods; nor speak evil of the Rulers of thy people.* Their very Title of being *Gods*, should lay an awe on *men* toward them: and God's command requires most Reverend Speeches of them. Railings, and Reproaches of our *Equals*, or *Inferiours*, are Unchristian Practices; and condemned in the Holy Gospel. But

to serve *Superiors* at that rate; a *Sovereign*, especially, is much more hainous, and to be abhorr'd, even to Hell, from whence it comes.

Those men then can have no conscience towards God, that make no conscience to *revile the Gods*. For they have no regard to the Word of God, which doth so expresly forbid this wickedness. Let *them* beware, whose filthy Mouthes trade in traducing, and defaming the Persons, and Proceedings of their Lawful Governours. 'Tis very observable; That when St. *Paul* had, by surprizal, onely *less decently*, and when *unjustly used*, rebuked his *Superiour*, but one much inferiour to a Soveraign Prince; he doth not onely Apologize for that miscarriage with a plausible excuse, *That it was his ignorance that drove him on so doing* (upon his own long ablence from *Jerusalem*, and their great confusion in the choice of Officers, we must understand:) But he is honestly plain in professing, *That such behaviour is not to be justified, but Condemn'd* Acts 23. 3, 5. And he quotes the very Text of *Exodus*, which you last heard of, to that purpose. Now, how unlike *that holy man*; and how inexcusable with *all good men*, are *Those*, *too many*, of this present Age; who without regard to Truth, or fairhood, or any good manners in the World; and to be sure, against all Christian Reverence to the *Word of God*, and their *Lawful Governours*, make it their business to fill their own Minds, and then the Ears of others, with jealousies, and suspitions; nay, with Male-interpretations, plain slanders, and Reproaches of the *Highest Powers*? How any such Persons, though they would be counted Christs Disciples, and perhaps esteem themselves of the Highest Form among them, can reconcile such Practices with Gospel Principles, is never to be shewed.

We are certain of this, and I pray God they may

consider,

consider it, as they ought; That those people have the blackest Brand put on them, who *Despise Dominions, and speak evil of Dignities*, both in 2 *Pet.* 2. 10. *and Jude* 8.

Another and Second Instance to the former purpose.

3. *Lives.* Last of all, our *lives* must give an Attestation to our *Minds* and *Mouthes*. God doth require, that we should be Internally and Externally *All of a piece* towards our Princes. (1.) *Obey their Laws.* *We must be ready to obey their Laws, and support their State.* Touching the Former: should it so happen, that the command of an Earthly King should cross the command of the King of Heaven: then such command is *ipso facto* superseded, and hath no Obligation on us. For, that *we ought to obey God, rather than man*, is the *Christian Doctine*, Act. 5. 29. But withal take notice: That when we cannot be active in Obeying, we must be Passive in submitting. And there is none allowance, but an utter Condemnation of all *Resistance, and Rebellion* in the case; and by the *self same Doctrine of our Religion*. St. *Paul* injoyneth, That *every soul be subject to the Higher Powers*; Rom. 13. 1. There is none excepted; be he *Prophet, Apostle, Bishop*, or of any other Order of Men whatsoever. There is no Priviledge, or Exemption of any. *The Pope of Rome* indeed refuseth his Obedience to the Emperour; and, at Pleasure will discharge his Clergy, or Laity, from their Duty to their Natural Princes. But the Apostle *Paul*, and Apostate *Pope*, are of Two Minds, you see: they are contrary one to the other. Therefore, that is one reason of the Apostles marking *him* for the *Man of Sin*; in that he doth *exalt himself above what is called God*, on Earth, as well as Heaven, 2 *Thess.* 2. 4. But whoso-ver

whosoever will be St. *Paul's* Disciples, and not the *Pope's*, must love Obedience, and hate Rebellion. For *he that resisteth*, saith the Apostle, *flies in the face of God: Resisteth his Ordinance*, Rom. 13. 2. And though possibly they may escape here; hereafter 'twill be dearly paid for. For without Repentance, *They that resist shall receive to themselves Damnation: ibid.* And if we will prove our selves *True Christians*; we must be thus obedient, *not onely for wrath*; lest we suffer for our Rebellion: but *for Conscience-sake*: as we hope to approve our selves unto God, who hath laid this law upon us: *ver.* 5. *ibid.* St. Peter is of the same mind with St. *Paul*. For in his 1 *Epist.* 2. 13, 14. we read, *Submit your selves to every Ordinance of Man for the Lord's sake.* Whether *to the King as Supream*; or *to Governours, as to those that are sent by him.* Where you may observe, That the *subordinate*, as well as *supreme* Magistrate is to have our Homage, and obedience, without resistance, paid unto him. And this in Conscience towards God to: *for the Lord's sake.* Which are but other words, for the same thing St. *Paul* had spoken: so that, whatever any sort of men suppose may be objected by the *Law* of Nature; the *Law* of Grace controuls that Fancy; and doth most plainly determine *our Obedience*, and the *Doctrine of Non-resistance.* For, *who may say unto the King, What dost thou?* Eccles. 8. 4. And this is a great part of *our* Duty, who are *Ministers* to declare unto you; especially, in such a Turbulent, and Seditious Age: namely, *To put you in mind to be subject to Principalities and Powers, to obey Magistrates, to be ready to every good work*, Tit. 3. 1. As if there were little likelihood of *any other Good Works*; if this of our *Obedience* were neglected.

Touching the latter; *Their State* must be supported likewise. And this both by our *Purse* and *Person* also. *Support their State*

By Purse. Need I remember you, How shameful, and unsafe it is, for any Kingdom, to have a King that is poor and needy? Doth not the *Honour* and *Interest* of a People, then Plead for a Liberal Supply unto their Prince? But you shall hear, that Contributions to this purpose are *matter of Duty* towards God. For the Apostle *Rom.* 13. 6, 7. saith, *For this Cause*, even Conscience-sake, (the Words that do immediately precede) *Pay you Tribute also.* And the next Verse, *Render to all their due*; (not your Curtesie, but their Due:) *Tribute to whom tribute, Custom to whom Custom* appertaineth. Which makes me greatly wonder, how any persons of sober, or of honest Principles, should (as they say 'tis common) *steal their Customs from the King!* 'Tis so unconscionable, that I nothing doubt it to be worse than Robbing of our common Neighbour of what are his unquestionable Goods. Because our Soveraign's Right is manifest; and the Wrong is highly aggravated by the Great, and Publique Capacity of the Person injured. 'Tis plain, our Blessed Saviour would rather work a Miracle for *Paying Tribute* to the Higher Powers, than neglect the doing it; *Mat.* 17. 27. And if he perform this Duty; should not *we go and do likewise?*

Nor are our Persons (suppose them capable,) exempted from his Service, when they are needful to it. Honouring of our Parents injoyned by the Fifth Commandment, intends the helping of them, upon occasion, with our *Hands*, as well as succouring them with our *Estate*. And the Civil Parent justly is by all Interpreters included there. Was it not very honourable in *Ittai*, a Stranger and an Exile, onely taken under King *David's* Protection, to vow; That *Wheresoever the King should be, in life or death, he would bear him company*, 2 Sam. 15. And should not natural Subjects think themselves

ſelves under a greater Obligation? Yes: God's People of old, would by no means have their King hazard his Perſon in the Battel: becauſe, ſay they, *Thou art worth Ten thouſand of us:* but they would freely venture their Lives for him: 2 *Sam.* 18. They were not for Plotting his Deſtruction; much leſs, for actual Murdering of him: as was too lately done upon the *Royal Martyr* by the prevailing Party in our late Rebellion; to the Eternal ſhame thereof. No, no; to ſave his blood, they would ſpill their own; and expoſe their own Throats to preſerve the Crown upon his Head. This is the part of Chriſtian Loyalty. And let me add; That when we cannot by ſtrength of Hand, and force of Arms be Serviceable; that muſt be made up by *Counſel* and *Deſigns*, as far as our capacity reacheth. What adventures did *Huſhai*, *Zadock*, and *Abiathar*, and their Sons run, to ſave their King, the Lord's Anointed; and to defeat the Treaſons of *Ahitophel*, 2 *Sam.* 16, and 17 Chapters? Whereas, if their Loyal Practices had been Diſcover'd, though they had been Maſters of a thouſand Lives, we may be ſure, they had all been Sacrific'd to the moſt Exquiſite Tortures, that witty, and enraged Traytors could have invented. But there needs no more of this, as being taught already in the Doctrine of Obedience, which we have before diſcourſed of.

So much then of the *Second Conſideration*; to prove the peculiar care God takes of Kings; by *The Charge he lays on people concerning them.*

The Third and Laſt I offer'd for the Proof hereof; was this; *God's own very marvellous Actings for them.* And if it ſhall appear, That numerous Signal Providences have been exercis'd for the ſafety and preſervation of *God's Anointed Ones*; I think, we ſhall have overmeaſure to our preſent purpoſe. Now multitudes of *Conſiderations.*

Instances might be produc'd of this Nature, both from amongst *Jewish*, *Heathen*, and *Christian* Princes. I shall onely pick out one of each, and be brief therein: because indeed this Point will lead me home to the Third *Proposition* which is so near unto our selves, as can't but prove most convincing with us.

A Jewish King. First then, the Care of Providence about a *Jewish King*. And *David* is the Person to be spoken of. Now he, observe it, though hunted unto death, whilst but a Subject; and for none other fault, than Saving of the King, and Kingdom; doth still approve his Loyalty: not onely in not offering Violence to his Soveraign, who most unjustly Persecuted him: but abhorring the thoughts of such accursed Treason, with *The Lord forbid, that I should stretch forth mine hand against the Lord's Anointed*, 1 Sam. 26. 11. And this, when injuries provoked, opportunities invited, companions urged, and impunity seem'd to Charm him thereunto, For he was *Heir Apparent*; and the Crown doth purge all stains. But he was not an *Oliver*, or a *Bradshaw*: hating to think, that Providence justified, or encouraged unto any Villany. And yet, when *himself* is Lawful King, there are many Conspiracies for his Destruction. I shall take notice but of one; but that the worst of all the rest: The Unnatural Plot of his Own Natural Child, but Rebellious Son, *Absalom*. And here let us consider,

1. First, What a Bloody Design it was! not onely to *remove ill Ministers of State*; nor barely, to *prune the over-grown branches of Prerogative*; no, nor meerly and simply, to *transfer the Crown to a better Head*: Treason Rampant enough! But plainly; *to Chop off that Head that wears it*, 2 *Sam.* 17. 2. And that this is the Natural Process of successful Rebellion, our selves are too well aware.

2. Next; observe the Terror of the Attempt;

by

by the vast Numbers of the Rebells. We read of *All Israel* therein engaged: which, at the least, implies a very Great part of the Ten Tribes; *Judah* onely (which includeth *Benjamin*) continuing intirely Loyal. Nay, * *Josephus* tells us, That *Davids Army had but about Four thousand in it.* And the Text assures us, That * *Twenty thousand of the Rebels lost their Lives in the Battel.* What a frightful advantage had they therefore in their Number!

* *Antiq. Jud. l. 7. c. 9.*

* *2 Sam. 18. 7.*

But Lastly; The King is Saved; his Enemies Destroyed; and both *by the hand of God. Thou hast given me the necks of mine Enemies: thou hast delivered me from the strivings of my people: 'tis God that avengeth me, and bringeth down the people under me,* saith the King: and upon this account, as well as any other, 2 *Sam.* 22. And note it; because *David* was the *Lords Anointed,* he thus became the care of Providence. As may be seen in the same Song, at *Psal.* 18. 50. *Great deliverance giveth he to his King, and sheweth mercy unto his Anointed, unto David, &c.* 3.

Next for an *Heathen Prince*: What a special Providence was it toward *Ahasuerus*; when Two Great Courtiers, and his Chamberlains, who Treasonably had conspir'd against his Life, and had so fair and many opportunities to effect their Villanies, were notwithstanding bar'd the Execution of it? And how more remarkable was the care of God concerning him, in that poor *Mordecai*, no Natural Subject; but a Stranger and a Captive taken in War, should *first* come to have notice of the Treason; and *then* have an heart to adventure the discovery of it? Was it not dangerous for a man in his Circumstances to Impeach Two such Great Personages; whose powerful Interest might well threaten to turn the blow upon his own head, and make

An *Heathen.*

him the Traytor? And what an abatement to his Zeal would it be apt to prove; That this very Prince, intended to be Destroyed, was, *in a kind*, the Destroyer of his Native Country, and all that was dear unto him in it?

Far less rebukes than these have too often hindred many from discharge of Duty. But God, that taketh special care of Princes, carries him through all difficulties. The Treason is detected; the Traytors Punish'd; and the King sav'd, *Esth.* 2.

A Christian. Lastly, The *Christian* King, *Constantine the Great*; how he was delivered from Treacheries at home; preserv'd, and prosper'd in the day of Battle abroad; and what signal care the Divine Providence continually took of him; is declared largely to us, with special Remarks of the manifest hand of God frequently stretch'd out for him, by the Church Historian, *Eusebius in vita Constantini.*

But we need not stay longer here; for our next Proposition, which goes no further than our own doors, will put the matter past all doubt. Onely Remember, That if *Gods placing Kings in his own room on Earth; charging their people in Thought, Word, and Deed to be their Votaries*; And Lastly, *doing Wonders for them himself*; suffice to shew the peculiar care of Providence over them; then our Second Proposition may be discharged, as fully proved.

And so we come to the

3. *Propos.* 3. Proposition; which is, *Our Present Soveraign is a signal Instance of the Care God takes of Kings.* For the especial concern of Divine Providence for *Royal safety*, is plainly manifested in His Sacred Majesty; who hath obtain'd such frequent, and so eminent Salvations from the God of all Salvation. *And under the same Indulgent*

diligent care may be live for ever! My business is not to give a large account of His Majesties Life, with the various Passages of the greatest jeopardy which by the Heavenly Conduct he hath passed through. It shall suffice to point at Three, or Four such great Deliverances of him, as may convince an Enemy, and an Atheist, *That the hand of God was with him in them:* and will therefore more confirm our belief of the *special Care God takes of Kings*, and also stir us up to greater Thankfulness for his mercy *towards our own.*

The First Deliverance I shall recommend unto you, shall be that *of His Majesties strange, but safe, escape from* Worcester. Not to insist upon the Extreamest hazard, wherewith his Royal Person was environ'd in that fatal Fight, when so many of his Loyal Subjects fell on his Right hand, and on his Left; before him, and behind: is it not Evident, *by this very glance* already taken, that his Life was precious in the sight of God; and that he covered his Head in that day of Battle? But after that, when all was lost; to consider seriously, his hardest shifts, and greatest dangers; but his Preservation still, and safe Deliverance at the last, must make us say; *This was the Lords doing, and it is marvellous in our Eyes!* What was it, think you, for a necessity to lye upon so great a Potentate, to change Majestick Robes, for a Peasants Weeds? To turn his Garter, George of Diamonds, and other Princely Ornaments, into the course Accoutrements of meaner Rusticks? For a Crowned Head, and Royal Face, to be deformed, and sullyed so, as to Represent a Countrey, Slovenly Swain! That he should take upon him the place, and business of an ordinary, inferiour Servant, who was the Rightful Lord and Master of Three large Kingdoms! And that a Person accustom'd to the choicest Delicacies, and greatest

1 *Deliverance.*

See Boscobel.

Varieties,

Varieties, with most noble Attendance, suitable to his Imperial State, and Dignity; should be constrein'd to wait his time; and then content his Hunger with course Fare; and sometimes too of his own Cooking! To be so put to it; that wet Stockins, gravel'd Shooes, and galled Feet must be born with patience by Him. Nay, *Skulking in a Barn, Hiding in Holes, Sheltring in Woods, and Lodging on a Tree*, become good shifts! And with all, these Distresses to be infested frequently with the Alarms of many Blood-thirsty Enemies, and Jealousies of some seeming Friends, and disappointments of most promising Hopes! And, as the last, and, perhaps, the worst of such a Throng of Evils, To have *a Price set on his Head*, which far out bad the reward of *Judas's Treason*; and so the more powerful temptation to a Traytor! Yet, that after such Great Difficulties and Dangers, spun out unto full Six Weeks, abating but one day; after Travelling up and down near Three hundred Miles, always in the Midst of Foes, often through his Armed Enemies Quarters, and when the whole Country was filled with Watches, for the seizing of him; it should be possible for our King to get to Sea, and be Imbarqued with privacy, and safety; Escaping all Mischiefs, though in the very Mouthes of them; Who is there that believes a Providence, and is not forc'd to say, as *Job* did in another case; *The hand of the Lord hath wrought this?*

2. Deliverance. The next Deliverance to be observed by us is, *That from his Exile.* 'Tis hard indeed, and so we ever justly take it, to be driven from our Native Soyl, and forc'd into a Foreign Land. But 'twas a wonderful Mercy to our Prince, that he could get from home, and arrive abroad; and *both* in safety! And then his Support *there*, when his Crowns, and Kingdoms, and Revenues, were all

all lost and gone into the hands of Rebels, deserveth admiration too! No doubt, the difficulties met with must needs be many; and his Necessities often very great. His Loyal Friends that he left behind him were but few; and those reduced generally to the lowest Ebb of Fortune. And where he came, his Enemies influence quickly grew so great, that old Allies, and near Relations became both shy, and weary of him; and it comes at last, to that cold kindness, That *He must not stay within their Borders.* But, notwithstanding all; the same kind Providence, that saved him *here*, preserves him *there*: yea, and provides both a safe Abode, and sufficient Support for him. Nor are there many Years gone over, before the *hand of God*, in the Eyes of all the World, is made bare and naked on his behalf. For when the King hath no Forreign Aid at all: either *Navy* to waft him safely over Sea, or *Army* to Fight his way on Land: and when his old Faithful Subjects in his own Dominions, were still kept under hatches so, that they could raise no Force, one way, or other, for his Assistance: and when all Power was yet remaining in those Rebellious Hands, whereby he had been banish'd from his Kingdoms, and his Birthright: When all these Mountains lying in his way, should suddenly become a Plain, by the *All-ruling Providence*; and matters be so order'd and dispos'd by the *same*, touching His Majesties Restauration to the Throne of his Fathers; That, what is Written of *Judah* concerning *David*, may truly be apply'd to *England*, touching *Charles the Second*; *He bowed the heart of all the men of Judah, even as the heart of one man; so that they sent this word unto the King; Return thou, and all thy house:* 2 *Sam.* 19. 14! And our King returned, in peace and safety, with greatest welcome, and Universal Joy; without

out the ſhedding of one drop of Blood, or ſtriking of one Angry ſtroak! Which muſt conſtrain us to confeſs to God in the *Pſalmiſts* Words, *This is thy hand; and thou Lord haſt done it.*

3. Deliverance. The Third is, *Our Soveraigns Preſervation in the late Popiſh Plot.* And that there was a Deſign, laid deep as Hell, againſt the Proteſtant Religion, and all its ſincere Profeſſors in the Three Kingdoms, with all that was dear unto them; nay, and againſt *His Sacred Majeſties Life*; by the *Popiſh* Agents, and Sons of *Belial*, we have as good aſſurance I think, as any man could wiſh; excepting Them alone, *who would have had us felt it.* For is not the *Royal Word*, and often repeated, paſs'd upon it? Have not *Four ſucceeding Parliaments* concur'd to declare the ſame? Is not the *Publick Juſtice of the Nation*, in ſeveral Tryals, Sentences, and Executions, a voucher for it? Not to inſiſt upon the Point-blank Evidences, and moſt convincing Circumſtances to the purpoſe. He that can think, That *Judges*, *Parliaments*, and *Sacred Majeſty it ſelf*, could either be impos'd upon by their too much credulity; or that they would impoſe upon the Peoples Faith, what themſelves believed not; muſt neceſſarily, to my underſtanding, reflect indecently; indeed, moſt ſcurrilouſly, if not worſe, upon their Sagacity, or Integrity; their Wiſdome, or their Honeſty. And this no Loyal Perſon ſurely can be guilty of. Though I have not asked yet; Who, on the diſbelief of ſuch a Plot, ſhall atone for ſo much innocent blood-ſhed in the caſe? All which, makes me very apt to conclude, That he that will not now believe the Plot, neither would he do it, *though the Traytors from the dead were ſent to confeſs it to them.* But notwithſtanding there were *New Fauxes* enough to do the Villany; though the time, and place, and manner were appointed

appointed more than once; though all the requisites were prepared for making of a Royal Sacrifice by the barbarous Butchery of his Sacred Majesty; yet, the Alseeing, and Almighty, and most Gracious Providence, doth interpose, and discovers, and disappoints those Hellish Factors. Thanks be to God, Our King Lives; Our Religion stands; And they are fallen. The Blow is turned upon their own Heads. And as the *Psalmist* saith, *They are sunk down into the Pit, which they made: in the Net which they hid is their own feet taken. The wicked is snared in the work of his own hands*, Psal. 9. 15, 16.

4. Deliverance.

The Last is, *Our Kings Salvation in this last Fanatick, and Atheistical Plot. Fanatick it was: as being certainly inspired; of the Devil*, that is. And it cannot but be *Atheistical*; as disclaiming all sense of God upon their Souls, who engaged in it. There is not any consistence of the Principles leading to *Assassinate Princes*, or *Massacre Subjects*, with any Religion, in the same mind. And the onely True Religion, (and *our Church's*,) called *Protestant*, justly Condemns them to Hell, from whence they came. The Espousers of them therefore, when they take the Name of *Protestants* on them, do but Nick-name themselves, to put a blind upon the World, and carry on their Devilish purposes with the less suspition. They must have been brought up in *Ignatius Loyola's* School, or *John-a-Leyden's*, necessarily. Tis true, it *seemeth* a Reproach unto our Religion, that those who did wear its Livery, and would be counted belonging to it, should be given up to work such Wickedness: but *really*, 'tis none: when we remember, That there was a *Judas*, who was a *Devil*, among the Twelve Apostles; and had the name of *One* also. And as *that Treason* was abhorred by the *Eleven*; so is *this*

Homilies against Rebels.

by all *sound Protestants*. What was design'd by those Wretches, you have had Publick Notice, and a large account of, *Once*, and *Again*, by His Majesties Declaration. Which must assure every honest Man of the reality of the *Plot*: although we had not *Evidences*, and *Confessions* now made Publick, that are able to *convince an Infidel*? But how to aggrvate justly the Nature of the Thing, and fully represent the dismal Consequences thereof, if it had succeeded: I must confess, that I want both Wit, and Words. The King, and his Royal Brother to have been Barbarously, Brutishly, and Devilishly Assassinated! So many Eminent Persons of the greatest Quality, and Loyalty butcher'd! What but a general Massacre could have been expected! What but Three flourishing Kingdoms wallowing in their own Blood, could have ensued thereupon? I need not say, That our Laws, and Liberties, and Estates, must have layn at mercy to a New Civil, and more Bloody War, that what we were not long since delivered from. Or, that our Dear Religion, and the Gospel, would have been by such Confusions cast upon their Death-bed, if ever they had recovered thence. There is no man knoweth, whose *very Life* should have been given him, as a Prey! How frightful are the thoughts of these things! But how abominable to God, and all Good Men, must be *the Authors of them*! But thanks be unto God, Our King is safe; and we together with him. Wherein those Men of Mischief *dealt proudly*, indeed *cruelly*; the Almighty *was above them*. *Blessed be the Lord, who hath not given us a Prey unto their teeth. The snare is broken, and we are escaped. Our help is in the name of the Lord, who made heaven and earth.* Psal. 124. 6, 7, 8. Thus is our King a Signal Instance of God's peculiar Care of Princes; which fairly leads us unto the

Fourth,

Fourth, and Last Proposition: *This is matter of* 4. Propos.
His Majesties, and his Peoples great joy and thankfulness unto God.

All Mercies bring with them just matter of Rejoycing in, and giving Thanks for, unto God, that gives them. But the more signal any Blessing is, the greater is the Obligation thereby laid upon us, to enlarge our Hearts in joyful gratitude. 'Twas a great fault in King *Hezekiah*, though a good Man otherwise, That he *rendred not again according to the benefit done unto him*, 2 Chron. 32. 25. And our Saviour makes a just complaint against the *Nine Lepers*, That they *returned not to give God glory* for his Mercy to them, *Luk.* 17. 17, 18.

As for our Soveraign; so many remarkable Circumstances, in that Deliverance this day acknowledg'd, concur to commend, and advance the singular kindness of the Almighty towards him; that they cannot but influence his Royal Soul to joyful Thanksgiving.

As *First*; A Design, in its Nature *so horrid and feral*, to be disapointed! The very Life of Himself, and Dearest Brother, with such Cruelty, and Inhumanity to be ravish'd from them! And, by his own Subjects, and Servants, that ought, with alacrity, to have lay'd down their Lives, for his sake! So many Principal Ministers, if not all his Loyal Subjects, and Three whole Kingdoms lying at stake together!

Again, To escape such a Plot, that was *unsuspected*! For though the King knew, no doubt, of a Discontented Party: Nothing is more probable, than that he was secure of any such vile, and villanous Attempt. And truly, the thing is so uncouth, and monstrous, so averse from, and adverse to Humane Nature; (to say nothing of Christian Religion, which damns the very Seeds and Principles thereof:) that an *innocent*, *honest*, and *well-*

meaning man, but for such clear Evidence that shines like the Sun at noon-day, would be apt in *their Case* to take up the words of *Nicodemus* in an *other*, *How can these things be?* But so plain is the proof; that now for one to deny it, seems, if not to Confess, he is in it; at least, to signifie good wishes to it.

Yet *further*, an horrible mischief to be blasted, That was so *easie to have been effected!* His Majesty (though not without need, we clearly perceive) being always provided of a meet Defence for his Sacred Person; yet at this time, and place, out of Confidence, we may suppose, of the Loyalty and Love of his People, seeming to neglect his wonted Guards; at least to be satisfied with a less number than usual; encourag'd the Villany, and threatned less danger to the vile Undertakers.

Besides; The *unexpectedness of the Providence* that defeated the Treason, adds much to the mercy of scaping it. The burning down of his Majesties Town, kept up the Tabernacle of his Majesties Body. *New-Market* Fire, though it were not likely to quench those Traytors thirst for his Sacred Blood, yet it choak'd them from drinking it. For, that so sad an Accident *there*, was made the occasion of great gladness *elsewhere*: in causing the removal of the King before his *intended*, and their *expected* Season.

Lastly, That a Confederate in the Villany, as deep, and as forward as any of the vilest, should be smitten so with the Horror of the Fact (as himself doth confess,) that the Feaver and Convulsion of his own mind would give him no rest, till he made the Discovery!

These are all such Circumstances, that *severally* would do much; but *joyned as they are*, do mightily enhance the price of God's Care for the *King's* Preservation.

vation. And accordingly they have prevailed upon *him*, for the most Solemn and Publick Acknowledgment thereof. Which, past all doubt, is very well, and most Religiously done. That, as *Mordecai* called his People, to a day of Publick Gladness and Rejoycing, for his Own, and Their Deliverance, from *Haman*'s Rage and Cruelty: So on a much like occasion, our *Soveraign* should invite his *Subjects* to such a Solemnity of Publick and joyful Thanksgiving, as at this day: both on his own behalf, and ours.

For it must be remembred, as 'twas told us before, That *we likewise are concer'd in duty herein.* It must be our business, as well as our Kings, To rejoyce, and bless God for this great Salvation. And were there none other reason, we were oblig'd hereto, *solely for the sake of our Soveraign.* The Holy Scriptures have told you already, That Prayers, and Praises besides, are owing, for *Kings*, and *All in Authority.* And what is more reasonable and just? Doth not *He* Protect us (under God) in our Lives, and Liberties, and Estates? Nay, which is yet more: Is not *He* the Defender of the Faith; and a Preserver of the Gospel amongst us? You know, *He's* our *Governour*, our *Father*, and our *Head*! How great is our Concernment therefore in His Safety and Happiness? Is there any of us, that can honestly grudge to say to our *King*, as *David's* good Subjects once said unto him, *Thou art worth ten thousand of us?* And if God's Church of Old, bewailed the loss of their King, as loosing *the breath of their nostrils*, Lam. 4. 20? Should not a Christian Church have an Equal Value for their King now? Nay verily, if God had permitted this Dreadful Design to have prosper'd, we should have had but too much cause to have taken up *their* mournful Dialect, and in the Utmost Extent of its sense too.

For

For I beseech you consider, into what a dismal *Chaos* Matters had presently been turn'd? What frights and sports; what havocks and slaughters, must have instantly followed? When the White Flag of Peace had been dip'd a Blood-colour; and the ravenous Sword, like an hunger-bit Lyon at his Prey, were tearing and devouring our Flesh; whither then could we fly for Refuge? Say, that some of us might have escaped with our Lives: where had our Liberties been? Must not our Ears have been bored; and We sealed an Indenture of perpetual Slavery to the Prevailing Party? What would have become of *Religion*, *Posterity*, and Numberless *Souls* God onely knows! The Prevention whereof, gives us just reason to say; *This is the day which the Lord hath made: we will rejoyce and be glad therein.*

Practical Reflections.

But this will have its more proper place in The *Practical Reflections on the Whole*: which are but these Two;

For { 1. *Obedience to Man.* 2. *Thankfulness to God.*

1 *Reflect.*

1. For *Obedience to Man*; the Magistrate, that is: the *King as Supreme*, and *Governours, as sent by him*; as St. *Peter* Expresseth it. And I need do little else, than pray you to remember, What plentiful Testimony you have already had from the Holy Scriptures for this great Duty. So that, the *Refusers* hereof, must needs be *Rebellious* against God: disobedient unto, and contemners of his Word. Whoever will prove faithful Servants of the Lord, must also be found Loyal Subjects to their Prince. He can never be true unto God, that is false to his Minister; which the Magistrate is. Be

dutiful

dutiful therefore, in cheerful complying with all good Laws. And if any be suspected, you must be patient in submitting, where you cannot be active in [illegible]. Joyn also highest Veneration for your Governours; and the *Chief* especially. Having heard before, That the best thoughts of them, should always fill your Minds. And let your Discourse be sparing about Publick Matters; and still most reverend thereof; and of those that manage them. *Is it fit to say unto a King, Thou art wicked?* And *to Princes, ye are ungodly?* Job. 34. 18. Beware of *speaking evil of the Rulers of the people*, Acc. 3. 5. The best Constructions, and best Expressions of all Publick Managements, do best become us, and are due from us. Our distance will not allow a due Judgment; and our duty binds us to the fairest Interpretation of them.

The Covering *very nakedness of Superiours gat the Blessing*; when the contrary method of divulging it brought the Curse, *Gen.* 9. Private Men's Work doth lye at home, within their own Sphear: and such a Person should check his aptness to extravagate, with, *Who makes Me a Judge*; as our Saviour once rebuked a Pragmatick Spirit, *Luk.* 12. 14? Why will any be so busie then in Affairs of State, which are not their Province? Would we consult the Spirit of the Gospel; and tread *his* Steps, the Prince of Peace, and Lamb for Meekness, that did send it; and *theirs* the Sons of Peace, of Patience, and Submission, who did bring it; how easie would this business be; and how effectual would the Counsel *to* it prove with *All*? Let us therefore *study to be quiet, and do our own business*; as St. *Paul* Commands, 1 *Thess.* 4. 11. And according to St. *Peter*, make a full proof, that we *Fear God*, by *Honour* paid unto *the King*.

2. For *Thankfulness unto God*. The just occasion 2 *Reflect.*

for

for it hath so fully been already manifested; that nothing else is wanting, but the Practice of it; whereto so many Motives press us. How should our Hearts be now enlarged; how should our Mouthes be open'd to Bless, and Praise the Lord; to Exalt and Magnifie his Name, for this so great Salvation, he hath wrought? 'Twas not our Strength, and Power; no Wisdome and Fore-sight of ours; nay, not our Care and Diligence that was contributary to the Deliverance! But it was *God's right Hand*, and *his own Arm*, and *the light of his Countenance* that did All; *because he had a favour to us*. Shall we not say then, and say it from our Hearts; *Blessed be the Lord, the God of Israel, who onely doth wondrous things*: and *blessed be his Glorious Name for Ever, and Ever?* *Do we love our King?* Who ought to be the Delight of our Eyes; the joy of our Hearts; and the breath of our Nostrils. Let us Magnifie then the Almighty, and most Merciful God, That his *Anointed was not taken in their pits*. *Have we a value for our Country?* Acquaintance, Friends, and near Relations, are they dear unto us? Let us Exalt his Name that is most High, that *they* are not *wallowing in their own gore*; nor *it* become a *New Akeldama*, a *Field of Blood again*.

Is our Religion, and the Gospel more than our very Lives with us? Let us give thanks, and praise to God, that still he doth preserve *them*. For had that wickedness prosper'd, when Irreligion like a Deluge must have overwhelm'd us, what had become of the Word and Ordinances, of all true Piety, and Devotion?

Can we forbear the *Psalmists* Language now? *Bless the Lord, O our Souls: and all within us, magnifie his holy Name.* How should we, from our Hearts, as I said, declare God's praises with our Mouths?

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And let me add thereto, before we part; *How should our Lives and Conversations Eccho hereunto?* For I must tell you, That Thanksgiving unto God is not *matter of meer Complement.* Nor are his Praises the *labour of our Lips* onely. *No man can be truly thankful, unless he will be really holy.* To speak well of God, and spurn his Laws the while, is like to *Joab's* kind saluting of *Amasa* when he stab'd him. Whilst the Life Dishonours God, the praises of the Mouth are no better then *Dung Sacrificed*; which will be thrown back with indignation into his Face that offers it. Will the most Holy and Alseeing God account, That Tongue doth bless his Name, as it ought, with Thanks and Praise; whose daily trade it is, to Blaspheme the same with horrid Oathes and Execrations? Or can he reckon those Persons thankful for his Mercies, whatever they say; that abuse those very Mercies, to the Service of their Lusts, and Satan? What? Atheism, and Prophaneness, pay God the Tribute of his Praises! Can drunken Healths, or wanton Embraces; open Violences, or secret frauds, or any irreligious Courses give him Glory; to whom they bid Defyance. Assure your selves, That ungodly Lives, and holy Praises, are like the *Ark* and *Dagon*; they never stand together in the sight of God. You must therefore either necessarily leave your *Sins*, or loose your *Thanks*; how fair soever they may seem. If we would then be truly Thankful, and to God's Acceptance: Let us praise him with our *Lips*, and please him in our *Lives*. Let's being deliver'd from our Enemies, serve him that hath deliver'd us, *in righteousness and holiness before him all our days*, Luke 1. 75. This is that Thanksgiving, which is alone thankworthy. All other is not Current Coyn: indeed, Reprobate Silver, or meer Dross. Let us be renewed and

reformed therefore. *Let us Renounce the works of darkneſs, and walk as Children of the light. Let us cleanſe our ſelves from filthineſs of Fleſh and Spirit*, to the *perfecting holineſs in the fear of God*, 2 Cor. 7. 1. Without a ſincere endeavour after which, as our *Praiſe* is loſt; ſo are our *Perſons* too, for ever. *For God hateth all the workers of iniquity.*

And take this further Motive hereunto. You would be, ſurely, counted Loyal to your Prince; but give me leave to tell you, a debauch'd, vicious, and ſinful Life, is ſo far from being any proof thereof, that it gives great cauſe to fear the contrary. 'Tis ſomewhat hard to think; How that Man ſhould be *truly Loyal to his King*; that is, an *open Rebel againſt God.* So, ſuch Sinners are. Whatever Obligation they may ſtand in to their Prince, thoſe on them unto God are infinitely greater. And what ſecurity is there, that he that breaks the *ſtronger* Bond, ſhould not likewiſe ſnap the *weaker?*

This we are ſure of; That Prophane, and Ungodly Subjects may, by their wicked Lives, work great miſchief to their Soveraign; though they may not mean it in their Minds. And ſo we are urged unto Holineſs, on the account of Loyalty alſo. 'Twas the Prophets Counſel unto Subjects, 1 *Sam.* 12. 24, 25. *Fear the Lord, and ſerve him in Truth, with all your heart: for conſider how great things he hath done for you.* And it follows: *But if ye* ſtill *do wickedly, ye ſhall be deſtroyed; both ye and your King.* See here the *Publick Miſchief* that may be done by *Private Perſons* continuing in their wickedneſs. Even *Majeſty it ſelf is not ſecure from it.* And 'tis ſtrange Loyalty that over-turns Soveraignty! Whereto, 'tis manifeſt, That Subject's Sins have an apparent tendency.

For

For a Concluſion of all. If we love our *King*, our *Country*, our *Friends*, our *Selves*, both Souls and Bodies; let it be our care and buſineſs, with higheſt Praiſes for *all God's mercies*; and *This ſignal One*, to joyn the Holy Practice of *all God's Commandments*.

Then,

Whoſo offereth praiſe, glorifyeth me, ſaith the Scripture; *and to him that ordereth his Converſation aright, will I ſhew the Salvation of God.* Pſal. 50. 23.

FINIS.